

**“Then Complete Fasting until the Night”**

The Night and not Moqrib is the Legal Time for Iftar

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In preparation for the month of Ramadan, it is necessary to forward this early enlightenment about the timing of Iftar in the month of Ramadan so that people may look attentively at this issue and contemplate about it with an intellect that searches for evidence and leans to wherever the evidence has leaned.

When we handle the issue of the timing of Iftar in Ramadan, we have to ask: Is mere the setting of the sun; falling of its disk behind the line of the horizon, a declaration for us that it is the time for Iftar?

In fact, answering this question would explain to many people how far off they are from Islam in general and the extent of their abandoning of contemplating on Quran in particular, rather, it will also expose the extent of the misleading perpetrated by ignorant Mullahs on people; generation after generation. Whoever realizes this fact, he will sense the gravity of the mistake which he commits every year. He will also realize that his fasting effort, despite his sincerity in performing

it and his bearing of its difficulties, but it is liable to get zero score on the judgement day!

People consider that fasting is abstaining from the two instincts related to stomach and sex and whatever nullifies fasting....; until these dots, the above definition of fasting may be acceptable, but the ignorant Mullahs did not adhere to the Quranic explanation pertaining to the time of starting fasting and its ending. The Mullahs claim, (from dawn until sun-setting) and here, every person who has intellect realizes that this is misleading and an attempt to ruin the fasting of people and this is what we had said in our previous articles that the ignorant Mullahs try to insert a misleading in each Islamic rite so as to deviate people from their religion. The ignorant Mullahs work with Satan.

We never hear from the ignorant Mullahs the Quranic explanation related to this issue. Quran says, ﴿and teat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾ This Quranic verse indicates that fasting starts at the

appearance of the ‘white thread (light) of dawn’ which separates the black thread (darkness of night) at the line of the eastern horizon. At that timing, it is still night and it is not dawn although the ignorant Mullahs say, (from dawn...) and this is a misleading explanation whereas the Quranic explanation is sufficient in this regard. According to the Quranic explanation, in this regard, the time of abstaining from the two instincts is the appearance of the white-line at the bottom of the eastern horizon and this is the beginning of dawn and not the true dawn as the night is still dominating whereas the true dawn is not night because it extends till the rising of the sun.

As far as the end of the fasting day is concerned, Quran says, ﴿then complete fasting till the night﴾. This Quranic verse shows that the fasting ends at night and not sun-setting; Moqrib, as the stupid and liar Mullahs claim. It is Quran which declared that night is the end of fasting and what do you know what night is? The reader must give attention to the Quranic timing of Iftar. Night is a clear and fixed Quranic timing for Iftar. There

is a Nabawi text also confirming that the time of Iftar is night and not sun-setting, Moqrib. Bukhari, Muslim, Abo Dawood, Al Tirmizi and Al Nisa'ee and ibn abee Shaiba narrated that Omar ibn Al Khattab said: the messenger pbuh and his progeny said, “When night comes from here (eastern direction) and daytime leaves from here (western direction), then the fasting person takes Iftar.”

The above Quranic verse and Nabawi Hadith show that fasting is surrounded by night from the two sides! This is clear to whoever examines the above two Islamic texts and contemplates on them. The ‘white light’; fasting starting timing, is the beginning of the end of the night, but night is still dominant. Similarly, ‘till the night’ which is mentioned in the above Quranic verse; the time of Iftar, is after sun-setting; Moqrib, with about twenty minutes. Hence, the time of sun-setting is not night. We have to wait till the night dominates as we are ordered by the above Quranic verse and Nabawi saying. What confirms this is that there is another Hadith narrated by Ahmed ibn Hanbal,

Abdullah ibn Homa'id, ibn Abee Hatim and Al Tabarani in which the prophet *pbuh and his progeny* said, “Fast as Allah has ordered you and complete fasting till night, when night falls, then, take Iftar.” According to the above Nabawi texts which interpret the Above Quranic verse and, completely, agree with it, it seems that those who are named as companions have violated the timing of ending fasting; Iftar timing, therefor, the prophet *pbuh and his progeny*, said and repeated, “Complete fasting till night, when night falls, then, take Iftar.” This clear Nabawi text agrees with the order of Quran to continue fasting till the night falls and not till Moqrib; (sun–setting) because the time of sun–setting is not night. Hence, Iftar is not linked with sun–setting.

If the moment of sun–setting; Moqrib, was night, Allah; *the Almighty*, would have said, “then complete fasting till –sun–setting or Moqrib–” particularly, the two words meaning ‘sun–setting’ and ‘Moqrib’ have been mentioned in other contexts in Quran. Moreover, it would have not been difficult for the prophet *pbuh and his progeny* to

get sufficed in his above texts and say, ‘sun-setting’ or ‘Moqrib’ without confirming, by repeating the word ‘night’ twice as it is clear in the above Nabawi text. Hence, the ‘night’ which is meant in the above Quranic verse and Nabawi sayings is the fall of the night from the direction of the east till it reaches the center of the sky and this does not happen before at least twenty minutes after sun-setting; Moqrib Azan.

Oh, reader! Be careful about when you take your Iftar in Ramadan! The majority of people ruin their fasting by cutting it when hearing the beginning the Azan of Moqrib; (when the disc of the sun falls behind the horizon) and accordingly people continue to take Iftar on the basis of this wrong understanding of the timing of Iftar till the end of the month of Ramadan, in each Ramadan and till the end of their life although Quran is between their hands and Allah; *the Almighty*, facilitated it for their understanding and contemplation, but they became like donkeys who carry their books on their backs without understanding them. This is an imperative result



of the organized misleading by the ignorant Mullahs and their monopolizing of religion in spite of their inability to understand it. Although people, sincerely, fast, but on the judgement day they will find that their fasting was wrong because they were taking Iftar before the legal time by, at least, twenty minutes. All this is the result of the fact that the Mullahs and the people are ignorant of the Quranic meaning of the word “night” although, in this regard, Quran interprets itself and says that the sign of night is erased; dark, but people abandoned contemplating on Quran and they have to bear the consequences of the complaint of the prophet *pbuh and his progeny* on the judgment day when he says, “O my Lord, indeed my people have abandoned Quran.” This is basically because people handed over their brains to the ignorant Mullahs and, in return of this, the ignorant Mullahs gave them nothing except misleading.

Here, we have to ask a logical question: Why, in each minor and major issue, people mortgage their brains to the ignorant Mullahs; the thieves, the devourers of people’s substance, unjustly, and

the silent in the face of the blood of people who are killed in streets? Could not people use their intellects, if they were having intellects, to contemplate on Quran? Did not Allah; *the Almighty*, facilitate Quran to all people without exception? Why do people fail to understand the Quranic timing of an important Islamic rite; Iftar time in Ramadan month? How many years did the so-called ‘Sahaba’ fast with the prophet *pbuh and his progeny*? Why did those ‘Sahaba’ lose these important timings? Why did those companions let these important timings slip away from their practice till the prophet *pbuh and his progeny* repeated to them, ‘Fast as Allah has ordered you and complete fasting till night, when night falls, then, take Iftar.’? Why did not those companions leave to us the practical understanding of the prophet *pbuh and his progeny* in this regard so that no two persons disagree about it? Does not the liar Mullahs claim that the companions have preserved religion and handed it over to us? What kind of religion did they preserve and hand over to us? Or did the companions become busy; after the departure of the prophet *pbuh and his progeny*, with

treacherousness, breach, aggression, burning, raiding, looting, ransacking, capturing and possessing maids and accumulating gold logs which are broken by axes?!! The repetition of the prophet *pbuh and his progeny* to the word of ‘night’ in a single Hadith indicates that some companions have violated the legal timing of Iftar and those companions got used to violating the rites of religion as it is admitted by the ‘companion’ Anas ibn Malik when he said that he does not see anything from the religion of the time of the prophet *pbuh and his progeny* and that they have fritted away from prayer what they have fritted. In fact, the companions prayed in a wrong way for a quarter of a century, after the departure of the *prophet pbuh and his progeny*, as it was admitted by the two companions; Abo Mosa Al Ash’ari and Omran ibn Hosein when Ameerul Mo’mineen Imam Ali *pbuh* led them in a prayer that reminded them of the prayer of the prophet *pbuh and his progeny*. This indicates that the prayer of the prophet *pbuh and his progeny* had been lost after his departure and the companions did not realize that they have lost the right prayer till Ameerul

Mo'mineen Imam Ali *pbuh* led them in a prayer similar to the prayer of the prophet *pbuh and his progeny* after a quarter a century. Consequently, the two companions; Abo Mosa Al Ash'ari and Omran ibn Hosain got astonished for performing, behind Ameerul Mo'mineen Imam Ali *pbuh*; the self of the prophet *pbuh and his progeny*, a prayer that is similar to the prayer of the prophet *pbuh and his progeny*, a quarter of a century after the departure of the prophet *pbuh and his progeny*!! Therefore, it is natural that such companions let the whole religion slip away including the timing of Iftar in Ramadan despite the clarity of the Quranic text and the Nabawi explanation, therefore, such those companions did not leave to us except a religion that is packed up with fabrication and it has been inherited by ignorant Mullahs who are juggling with the whole religion since that time. Such those ignorant Mullahs and whoever listens to their lies and misleadings could not realize that their fasting is terminated before the legal time.

Allah; *the Almighty*, have clearly explained to every contemplator the meaning of 'night' in the

verse of specifying the timing of Iftar in Ramadan. Moreover, we find what consolidates this understanding in other verses in Quran itself. Allah; *the Almighty*, have said that one of the signs of night is that it is dark whereas the sign of day is that it is visible. Allah; *the Almighty*, says, ﴿and We made the night and the day two signs, so We erased the sign of the night and We made the sign of the day visible﴾. If we compare this Quranic verse with the Quranic verse that specifies the night as the end for the time of fasting, then, is the time of Moqrib; sun-setting, the time at which people hurry up to terminate their fasting, ‘erased’ and dark like the night or visible and part of the end of the daytime? Let somebody, when he hears the Azan of Moqrib, lit the external lighting and see whether its light has an efficient effect like its effect when the night falls! If he does not find an efficient effect like its effect of light when the night fall, this means that the time is still part of the day of which eastern horizon is dominated by the twilight, thus, it is a time which does not fit with the Quranic meaning of ‘night’ as it is explained by the verse defining the end of the fasting as we have seen

earlier. If the sign of day is that it is visible according to the above Quranic verse, then, is the sign of Moqrib shows that the time of Moqrib; as we see at the time of Azan of Moqrib, visible or invisible? Rather, it is visible because Moqrib is one of the ends of the day as we mentioned earlier. The time of Moqrib; sun-setting, is not a night and even no effect of the artificial external electrical light, which is around us, appears because our surrounding is still lighted by the traces of the light of the sun; the eastern twilight.

Allah; *the Almighty*, has explained to us the meaning of the immediate post-sun-setting and that it is not a night and rather it is part of the day when He ordered us to praise him at the two ends of the day. It is known that the emerging of dawn is the beginning of the first end of the day due to the early traces of the sun-ray; the white light and its expansion in the sky. Moreover, the second end of the day is the falls of the disc of the sun behind the line of the western horizon and the presence of the twilight at the eastern horizon. As we have said earlier, dawn begins with the appearance of

white light that separates the black line. The Fajr prayer is performed after about twenty minutes. Similarly, as it is shown in the Quranic verse which specifies the beginning and end of fasting, sun-setting; Moqrib, is not part of the night. The Iftar time comes more than twenty minutes after sun-setting or the dropping of the sun-disc behind the horizon. Hence, since the end of things are part of them; ‘ends of the day’, the immediate post-sun-setting or post dropping of the sun-disc behind the horizon is part of the day and not night just as the Fajr; the post appearance of the white line is considered as part of the day and not part of the night. The night meant in the Quranic verse which specifies the abstaining from food, water and sex and Iftar, does not arrive except after the disappearance of the ‘twilight’ from the east heading towards the west (reaching of its eastern end the center of the sky) due to its being chased by “the eastern darkness” and its confining in the western half of the sky. As this timing comes at least twenty minutes after the Azan of Moqrib; falling of the sun disc behind the western horizon, hence, we remind people to take Iftar 20–25

minutes after the Azan of Moqrib because Moqrib is something and night is something else as it is clear from the above explanation. The call for Moqrib prayer is performed, immediately, after the fall of the sun-disc behind the western horizon; this is the beginning of Moqrib time and it is not (the night) that permits to take Iftar as mentioned in the above Quranic verse, therefore, it is not the time of Iftar. The boundaries of the eastern darkness which are heading west and the boundaries of the eastern twilight which are receding towards the west; (the barrier between them) do not come on the head of the person except about 20 to 25 minutes after the Azan of Moqrib. At then only is the night that permits taking Iftar and at then the fasting person takes Iftar as per the Godly timing mentioned in the above Quranic verses and the Nabawi sayings.

Therefore, be ware and maintain the completeness of your fasting and ending it in a legal way according to Quran and the honorable Nabawi practice and avoid Iftar, immediately, at the time of Moqrib Azan or immediately after it.



Waiting for twenty minutes to twenty-five minutes after the Azan of Moqrib is necessary to accomplish a complete fasting according to the above Quranic and Nabawi orders and it does not cost the person anything.

We complain to Allah; *the Almighty*, for what the ignorant Mullahs have done with our fasting, the fasting of our fathers and the fasting of our grandfather who were not reading or authenticating, rather, they were inheriting religion as they inherit a land, donkey and cow while the ignorant Mullahs who were ascending the pulpit of the Masjid were more ignorant than them, but they were bold in spite of their ignorance and we see their examples today also as they are occupying the pulpits of Masjids and filling the atmosphere with a shouting without substance and it is true that the empty barrels have louder noises. Our fathers, grandfathers and who preceded them are entrusted to the command of Allah; *the Almighty*, if He wants, He may punish them or if He wants, He may forgive them, but we do not have excuse because we got subjected to education and we

possess the means and tools which enable us to read and conduct scientific researches. We have to remember that religion is not inherited, rather, every person should acquire it through reading, studying, investigating, contemplating, referring to references and subjecting narrations to Quran and hence only we can prove to Allah; *the Almighty*, that we are not donkeys who carry their books without knowing their contents. Narrations which agree with Quran can be accepted and whatever contradict Quran must be rejected because the prophet *pbuh and his progeny* does not contradict Quran at all. The saying of the prophet *pbuh and his progeny* is a revelation revealed and therefore it does not disagree with Quran at all and this is confirmed by the Quranic verse which says, **﴿and if it was from other than Allah, they would have found in it a discrepancy﴾** Do not listen to fabricated narrations which contradict Quran such as **“My nation would remain good as long as they hasten Iftar and delay Sahoor”** because this narration is ambiguous with regard to the timing of ‘hastening’ of Iftar and ‘delaying’ of Sahoor whereas it contradicts the clear Quranic verse that,

with utmost accuracy, specifies the timing of Imsak (abstaining from food, water and sex and Iftar.) The above fabricated narration of hastening Iftar and delaying Sahoor is fabricated because it makes what had been specified, clearly, in Quran ambiguous whereas the prophet *pbuh and his progeny* does not produce ambiguities at all nor does he give an ambiguous Nabawi text that makes the authentic Quranic text ambiguous as the above fabricated narration does as it claims that the prophet *pbuh and his progeny* said, “**My nation would remain good as long as they hasten Iftar and delay Sahoor**”. The task of the prophet *pbuh and his progeny* is explanation and not producing ambiguity. The prophet *pbuh and his progeny* had left his nation on the clear path; its night is like its daytime and no one will go astray from it except a mislead person.

Therefore, do not depend on the ignorant Mullahs and never handover your intellects to them because the ignorant Mullahs are tools of Satan who swore to mislead the majority of people and now you see the ignorant Mullahs, curse be

upon them, do not master except shouting on the pulpits. Does what they do agree with the Nabawi Sunna? By Allah, they do not have any relation with the Nabawi Sunna and the Nabawi Sunna is free of them. O people, you have to curse those ignorant Mullahs a great curse and refer to religion of Allah; *the Almighty*, by yourselves because Allah; *the Almighty*, had facilitated this religion for understanding and He had not made it a monopoly of the ignorant Mullahs, rather, Allah; *the Almighty* said, ﴿and indeed, We have made the Quran easy to understand and remember, then, is there any that will understand?﴾ Hence, why to keep silent in front of this wonderful Godly question and become like donkeys which carry their books without understanding them? Rather, we have to answer Allah; *the Almighty*, by saying, “Yes, our God! All of us are studying and understanding Quran.” Only by this way, we will come out of the deliberate misleading which is employed by the liar Mullahs to make their living from it and keep people; like cattle, in their polluted fences.

Please, consider this article as an enlightening article and remember that ignorant Mullahs are against enlightening, rather, they get plagued with hysteria when they hear about enlightening or read about it because enlightening is harder on the ignorant Mullahs than striking them with arms. The first enemy of the ignorant Mullahs is enlightening because enlightening pulls out the rug from under the feet of the ignorant Mullahs and makes people aware of the true religion by themselves.